

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, DEC. 11, 1913

NEW SERIES, VOL. XV, NO. 50

KINGDOM BRIEFS

The Tupelo church gave \$220 to the orphanage besides a box which the ladies sent.

"Church Prayer Meeting Topics for 1914" is the title of a leaflet published by the American Baptist Publication Society.

Rev. Geo. Barton, of Kansas City, was called to the church at Winona last week, recently shepherded by Brother Martin Ball.

The old heating plant in the Hazlehurst church has been replaced by a new one. They feel that they must have warm members there.

Forty additions to the church at Richton are reported as a result of the meeting in which Pastor Pope was assisted by Evangelist T. T. Martin.

Dr. H. L. Winburn, of Arkadelphia, Ark., known to many encampment visitors in Mississippi, has accepted the call to the Walnut street church in Louisville, Ky.

Twenty-five beautiful Christmas post cards postpaid for 25 cents. They are the kind that cost two and a half cents each at stores. The Baptist Record, Jackson, Miss.

Dr. J. T. Christian writes that he wishes to begin his work right in Mississippi and so sends his subscription to The Record. He will be found about right everywhere else.

H. C. Mize, pastor at Silver Creek and Mendenhall, has been elected chaplain of the penitentiary and we understand will assume the duties of that office January the first.

It is certain that the thousand new subscribers will come in in December, as half of that number have already been received. Let the good work go on and be finished by Christmas.

The church at Clinton has the promise of Dr. E. C. Dargan, of Macon, Ga., president of the Southern Baptist Convention that he will help them in a meeting to begin the last of January.

The cars run by the Illinois Central railroad for the benefit of the two orphanages at Jackson were full by the time they reached Brookhaven. The conductor furnished another one, which was almost filled on arrival at Jackson.

"Devotional Readings" is a scrap book by Mrs. Anna Head, Calhoun, La., published by the Baptist Book Concern, Louisville, Ky., price 50 cents, postage eight cents. The profits go to Foreign Missions. Order from either the publishers or the author.

Judging from some of our exchanges, there must have been some exciting moments in the Georgia Convention and the Kentucky General Association. There were, if not wars, at least rumors of wars and some ehings that looked like the sun was darkened and the moon turned into blood. Are these indications of earthquake the beginnings of birth pangs?

The Standard, of Chicago, came out in a handsome habit last week, celebrating its sixteenth anniversary. Congratulations! The special edition is a great number.

One new subscriber sending remittance on the December offer writes: "You truly say we have never had such a gift in Mississippi before, for I have been waiting years for this opportunity to have a Record of my own without borrowing to read it."

While the spirit of giving broods over the world quickening the generous and happy impulses of our people, let many give to others The Baptist Record for one year. It will put a good taste in their mouths and a lamp in their homes through the months.

About twenty of the ladies of the Clinton W. M. U. are studying the new book by Miss Heck, "In Royal Service." This makes a big class and the book is said to be exceptionally good. The ladies are also preparing a Christmas box for one of the old preachers.

Rev. D. W. Bosdell, pastor of the First Baptist church, of Biloxi, has resigned to take effect January first, and accepted the church at Lucedale. He goes into a great field, and as the church purposes building in the near future, he will have an unlimited opportunity for service.

We are sorry to learn that Union University, of Jackson, Tenn., is again without a president. This seems specially unfortunate coming only after a few months service by Dr. Inlow and in the middle of the session. We hope that they may make conditions more favorable to permanency for the next man.

Pastor L. G. Gates says he speaks to his people twice every Sunday about the Men's Convention to be held in Jackson, February 10-12, and expects to bring fifty men to it. M. P. L. Love, of Hattiesburg, says there will be as many from his town. S. R. Whitten is planning for one thousand men to be in attendance.

At the Convention Board meeting last week the name of a preacher was called who was not taking The Record. Immediately the brethren contributed the amount and the paper goes to him. There are a number of preachers in the State who are in the same condition, and it would be a handsome thing for somebody to send them the paper while the one dollar proposition holds good in December.

Our beloved Hospital secretary, Bryan Simmons, has been called to sympathize with relatives in the loss of their loved ones. His sister-in-law, Mrs. S. G. Osborn, and his brother's wife, Mrs. A. D. Simmons, were taken from homes where they seemed so necessary and from service of the Master here to noble service on the other side. By these nine children are left. We pray the Father's sustaining grace may abide upon those who suffer this bereavement.

J. C. Parker visited Greenville Sunday in the interest of the Mississippi Baptist Hospital and was most happily received. Their new pastor, C. T. Tew, is already a full-fledged Mississippian, identified with all the work and pulling in the traces like he had always been there. The amount contributed already is \$1,159.60 and the likelihood of more to follow as one family is thinking of contributing \$1,000 to a memorial room and another brother may have more for this object the first of January. The work of the Lord moves on.

Dr. W. A. Borum, whose announcement of retirement from the position of vice-president of the Home Mission Board for Mississippi appears in this issue, deserves the fullest gratitude from Mississippi Baptists for his untiring labors in behalf of this cause. He has done valiant service because his heart has been in the work. He is succeeded by Brother C. C. Pugh, of Hazlehurst, who has been the Home Board associational representative in Copiah County association. Hazlehurst may well pride herself in furnishing another good man for this position. Rev. R. H. Tandy, formerly pastor at Hazlehurst, held this place during his residence in Mississippi.

The church at Ackerman has plans now for wiping out all debts by January first. This will be the first time since they built their new house. Pastor Derrick says that he hates debt and is going to get rid of it and stay out. He is one of our most aggressive men in pastoral leadership and the work is prospering in his hands. It was the editor's pleasure to preach for him twice at Ackerman Sunday, and in the afternoon at Bethlehem church. Monday morning was spent in company with the pastor putting The Record in more homes. There was already a good list but it was increased seventy per cent. Besides the hospitality at the pastor's home, we shared that of Brethren Johnson and L. M. Adams, former students at Mississippi College.

Some outstanding items in the records of the year 1853-1854 will suggest certain comparisons with the present day. There was a presentation of a report to the society in 1854 on "The Importance and Means of Equalizing Receipts." It was "the deliberate opinion of the committee that it is altogether improvident and unsafe to leave nearly one-half of the income of the year to be provided in a single month!" How familiarly this reads. How much have we improved since that day? The treasurer of the society informs me that two-thirds of the receipts for the year ending March 31, 1913, came into the treasury during the last ten days. In this one financial desideratum we seem not to have made an inch of progress but rather to have retrograded. We continue to make necessary the payment of large sums for interest on borrowed money.—Standard.

CONTRIBUTED ARTICLES

THE STUDY OF THE WORD.

We all need to study the Bible. Even Jesus found it necessary. One would suppose that because of His divine intuition of the Truth, He would not need to study the Word, but He found it imperative. We must conclude from the Gospels that He not only studied the Scriptures, but that He mastered them thoroughly. None understood their spiritual import as He. No one set a higher value on the divine Word and its functions in religion than He. "It is the Spirit that giveth life. * * * The words that I have spoken unto you are spirit and are life." "Ye are (spiritually) clean," He said to His disciples, "because of the Word I have spoken unto you." He made the indwelling Word a condition of answered prayer. "If ye abide in me and my words abide in you, ye shall ask," etc. John 15:7. In His last great prayer one of His petitions is "Sanctify them through (or in) thy truth: thy word is truth." The same high sense of the value of the divine Word is shown when He made it the chief business of His disciples to teach it, and to preach it. It was not by the power of armies, nor by the edict of rulers, nor the terror of law, nor by an onward compulsion, but by the heart-searching prosecution of the divine Word that this kingdom was to be built. He thus laid it upon all who would become His devoted followers to "search the Scriptures."

In this high estimate of the importance of the divine Truth and the study of it, the disciples were close followers of their divine Teacher. When John, near the close of the first century, sat down to write the gospel that bears his name, after long years of meditation upon the divine message, Jesus stands before him pre-eminently as the incarnate Word. "In the beginning was the Word, and the Word was with God, and the Word was God."

When the seer of Patmos sees the Son of Man coming forth to war, the name that He bears is not "general," "commander-in-chief" nor any high-sounding military title, but "The Word of God." Rev. 19:13. And though presented as a soldier, the only weapon named is a sharp, two-edged sword, and that not wielded in His hand, but proceeding out of His mouth, for it, too, as well as Himself, is the Mighty Word. And it is with it that He should smite the nations.

In Paul's aggressive warfare for Christ, the Word of God is the ever-present weapon. Not only by numerous and apposite quotations but by well-knit argument he shows a marvelous grasp of Scripture. It is the means by which the church shall be cleansed and sanctified. Eph. 5:26. It is interesting to observe that in his description of the Christian soldier (Eph. 6:7) the only offensive weapon named was the "Sword of the Spirit," which is the Word of God; and of the other things necessary, one is that he

should be girdled with the truth, and another that he should be shod with readiness (for the battle) made by the Gospel. Paul's ability to use the Word of God mightily was doubtless one of the chief factors in his success as a preacher and missionary. No wonder he exhorted the feeble Colossians to let the Word of God dwell in them richly, teaching and admonishing one another.

Paul strove hard to make young Timothy a first-class Christian worker, and in doing so, he could do no better than to exhort him to abide in the sacred Scriptures, which he had known from early childhood. These, God, by His own inspiration, had made profitable for instruction, for reproof, for correction, for improvement, for education in righteousness. And this four-fold profitability had for its end that the man of God, the Christian worker, might be "thoroughly furnished for every good work."

Peter, too, both in his address and epistles, reveals a mind deeply imbued with the Scriptures and facile in their application.

Of Apollos almost the only facts deemed worthy of record, were that he was an eloquent man and "mighty in the Scriptures." Doubtless his eloquence as in the case of many great preachers was due mainly to his commanding knowledge of the Word of God.

If we turn from the apostles to the great leaders of the church in post-apostolic times, the importance of a thorough knowledge of the Scriptures finds added proof and illustration. It was by this "two-edged sword" of the Spirit that Justin Martyr, Origen, Jerome, Augustine, Chrysostom, and other heroes of the faith were able to smite polytheism in their times.

The men, too, most eminent in the church's annals for saintliness drank continually at this fountain.

Thomas a Kempis the venerable Bede, Jeremy Taylor, Richard Baxter—whence came the rich aroma of their lives but from the flowers gathered in God's truth?

Every moment of the church has sprung from a fresh study of the Word of God.

All the reformers, without a single exception, were profound students of the Scriptures and from that inexhaustible source drew their inspiration: Wycliffe, Erasmus, Melancthon, Huss, Savonarola, Luther, Calvin—reformers and great Bible students, and the former chiefly because they were the latter.

The same has been and is true of the church's greatest revivalists—the Wesleys, Whitefield, Finney, Moody, Torrey, Jones, Smith and others. It was a fresh ardent study of God's message that filled the heart with a glowing enthusiasm for the salvation of souls.

It would be easy, too, to show that many of our great statesmen have drawn their best guidance from the Book that excels all other books in political wisdom. The great Glad-

stone was from early life a diligent student of the Bible, and his history of the Bible is one of the best, and with what profit he sets forth in his testimony "What crisis, what perplexity, has failed, or can fail, away from this indescribable treasure-house of wisdom and power supply? What profession, what life is not daily and hourly enriched by the words which repetition never weakens, and which are with them now, as in the days of their first utterance, the freshness of youth and immortality."

It behooves us who take the Word as our man of counsel and the only and sufficient rule of faith and practice, to study it carefully and prayerfully that we may be able to teach others what is "the good and acceptable will of God," and by rightly wielding "the Sword of the Spirit," successfully put to flight, or absolutely overpower the enemies of the cross and bring together into one conquering army the great host of God's own children.

W. E. FENDLEY.

Meridian, Miss.

TO THE BAPTIST LAYMEN.

The need of the hour especially among us laymen, is a widened horizon, a clearer vision of the world's need, and of our individual relation to it.

Our pastors are hungering for the sympathetic touch, and for the practical help we laymen can give to the work when once we catch the vision.

Glorious possibilities are ours for larger achievements; may the God of all grace help us to grasp them.

To this end a great Baptist Men's Convention will be held in Jackson, Miss., February 10-12, 1914, at which time we want to meet you in person, as well as all those you can influence to come.

You can't afford to miss this convention without a serious loss to your own spiritual life; to the pastor you are under obligation to help in every way possible, to the church of which you are a member, and to the community interest of which you form an important part.

The program is replete with riches. It will unfold before you the treasures of the East the priceless jewels of the world's wonder-mine of Christian opportunity. Together we shall see it all; together, we shall come to know how you and I can help gather these pearls without price. And from this hill-top we trust that God, in His wisdom, may send you again to your home with your face aglow with a light that will shed a new glory.

Please write us that you will be present, and that you will lend your influence towards working up this convention.

Yours sincerely,

S. R. WHITTEN.

Chairman Advertising Committee.

Jackson, Miss.

Recent reports from colporteurs in Brazil show that they have traveled more than 7,800 miles and visited more than 110,000 persons.

COLPORTAGE.

Colportage is from a French word, and is often misunderstood. Some suppose it is but another name for book agent or peddler. It really includes the idea of missionary—one who goes from house to house, to instruct, comfort and encourage Christians in "every good word and work," and strive to bring sinners to a knowledge of the Lord Jesus Christ. The missionary is to preach as occasion admits, hold prayer meeting in public as he may have opportunity, and neglect not the great duty of teaching family prayer.

In this way many can be reached who cannot leave home to attend church; some who may be indifferent, and yet they are the children of the household and need to be cared for. I do not understand that this work is confined to preachers alone but is also open to laymen and sometimes to women. Baptists cannot afford to neglect this work.

Other denominations are occupying the field, scattering their literature. It behooves us, therefore, to get busy and put the Bible and Baptist Record in every home as far as possible, or at least the New Testament. Other sound literature may also be included for general circulation.

Good books and good literature mold thoughts of people, and often guide their actions and impresses its marks upon the lives and conduct of its citizens. Who can ever know the power of Voltaire's writings on the minds and lives of the French people? The power of books is no less felt in the individual than in the mass. Good books are inspiring friends and teachers, and when rightly read and meditated upon, sets the mind more and more in harmony with the noble aims of life and holds before it a crown of honor and power. As good books and papers are in every way a help we should encourage the distribution and use of them. Quite a number of homes are without any book except perhaps a dime novel or some such trash as should never be allowed to come into our homes at all. It is a true saying that a reading people is a thinking people, and a thinking people is a great people.

L. E. LIGHTSEY,

Missionary Evangelist of Lebanon Association.

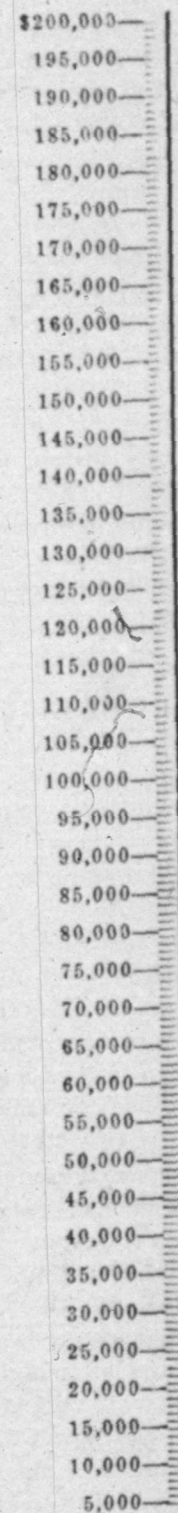
Laurel, Miss.

One of Chicago's leading business men has spent \$7,500 during the last two years in maintaining a campaign among the Presbyterian congregations of his section for the introduction of the every-member canvass and weekly offering for missions. He has paid the salary and traveling expenses of a layman for this work. As a result, the offerings of Presbyterians in the territory covered have greatly increased, not only for foreign missions, but for congregational support and all home causes. This business man is convinced that he never made a better investment.

MISSISSIPPI COLLEGE

MISSISSIPPI COLLEGE ENDOWMENT THERMOMETER.

Watch the mercury rise! No—help the mercury rise!



Endowment now stands at \$140,000.00.

The first Young Women's Christian Association for Japanese has opened its headquarters in San Francisco with a membership of 105. It provides a dormitory where Japanese girls can be safely lodged and shielded. Instruction will be given in English and cookery. Mrs. K. Abika is president, and all the other officers are Japanese ladies. The expenses are provided for by the Japanese community.

MISSISSIPPI COLLEGE ENDOWMENT NOTES.

By W. A. McComb.

Ocean Springs, Pascagoula, and Collins are among the churches worked since last report.

Brother W. D. Mathis is pastor of the two former churches and Brother J. P. Williams is pastor of the last. These brethren stood loyally by the agent and their churches responded nobly. Collins stands in the \$1,000 list. I am glad to report that we now have in cash and subscription \$140,000.00 and of this amount \$17,381.80 is in cash. The cash contributions are too numerous now to be itemized in The Baptist Record, but there is an itemized record kept in the Mississippi College office at Clinton, and this record is open to inspection at all times and by all people.

I take this occasion to thank the friends who have so promptly responded to the appeal sent out November first, for the first collection on all subscriptions made prior to November first. But I am sorry to say that quite a number have not yet responded, but I hope they will do so at once. The college now stands sorely in need of money to meet obligations incurred by buildings and equipments recently made. Let every one who can possibly do so pay the first installment and even all his subscription, if possible, at once, or before January first. Let others who read this, who have not yet made a subscription, write the agent or Dr. Provine and make a subscription, and also as large cash contribution as possible. We have less than six months to close up this work and yet \$60,000 to get or we will lose the generous offer of the Education Board of New York. I beseech every brother and sister to aid now—make a Christmas gift to Mississippi College. May His blessings be upon you.

FROM AN ALUMNUS.

Blacksburg, Va. Nov. 3, 1913.

Dr. J. W. Provine,
Mississippi College,
Clinton, Miss.

My dear Dr. Provine:

The letter signed by Dr. W. A. McComb relative to the endowment fund has been received. I am glad I can mail you my check for \$100, total subscription to the endowment of our great college. Indeed it is gratifying to learn that the work is moving along so well. Three cheers for the president and the financial secretary. Present my best regards and congratulations, please, to Brother McComb.

Count on me always to help my old alma mater. How I do rejoice in her progress. May she ever move on and upward.

With every good wish and best regards, I am

Yours truly,
R. H. HUDNALL,
Virginia Polytechnic Institute.

The Baptist Record

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as second-class matter.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrears will be paid before ordering paper stopped. Obsolete notices, whether direct, or in the form of resolutions of the board, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

CLOSE COMMUNION, OR CONVICTION UNDER FIRE.

It is easy to be a soldier in time of peace. It is hardly more than a holiday affair to occupy a fort or be one to adorn a battleship when there is nothing to do but drill, or do target practice, or keep your clothes clean, and everything looking spick and span. Most anybody can fire blank cartridges, or fight a sham battle, or shoot at a target when no bullets are coming our way. But the soldier true is the man who doesn't dodge or run away when he is himself the target and the gun is in the other man's hand.

There are two things which can be truly said of close communion; first, that it accentuates, makes clear and distinctive the Baptist position and teaching as to the fundamental doctrines of Christ and the church; second, that it invariably draws the fire of the adversary. It is not enough to express an opinion about the doctrines that distinguish Baptists from other people; it is right and necessary to insist that these fundamentals must be accepted and obeyed. It is not sufficient to express a preference for immersion rather than some substitute for it, —we must insist and if necessary contend that no substitute shall be allowed or accepted. Now close communion is simply an insistence upon compliance with the commandments of God. It is the order that enforces obedience to the will of Christ. It is the final stone, the keystone in the arch of doctrinal statement that holds all the rest of the structure solidly in place. It is simply insistence upon consistency and obedience. It is the flag that floats upon the citadel that stands for the absolute sovereignty of Jesus Christ and perfect obedience to His will. It is of necessity a challenge and an offense to the disobedient. It is not strange that it should provoke all that refuses perfect obedience to His will, that it should be the point of attack of those who reject the baptism of our Lord, and the consistent practice of His apostles to immerse only believers. You may preach the truth without giving offense, but when you at the Lord's table insist that you meant what you said, that the truth must be obeyed, then you draw the fire. They do not take us very seriously when we preach believers' immer-

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sion as Bible baptism, but when we insist that one has not the right to the Lord's table unless he obeys the Lord in baptism, then they discover that we take the Lord seriously and mean for His word to be taken seriously. Then you will begin to hear the rattle of rifles and the booming of big guns. Well, so be it. It is time, then, for every man who believes the Lord is King in Zion, that His word is supreme, that He must be obeyed rather than men, that it is better to please Him and be on good terms with Him than with others, to stand to his gun. Close communion is simply insisting upon unconditional, absolute and universal obedience to the will of Christ. To surrender here is to abandon the citadel and jeopardize the whole of His teaching. Some people will take to the woods or seek for shelter when they hear the charge of narrowness or smell the sulphurous charge of bigotry. To the true soldier of Jesus Christ they are the mere incidents of battle. They summon the martial spirit. With malice toward none, with charity for all, our love for them and our loyalty to God makes imperative the demand for unconditional obedience. If this must be called close communion, let it abide as a protest against error, and a solemn call to obey the Lord.

NOW FOR THE BIGGEST EVER

The Convention Board, which met in Jackson December 2-4, was marked by a spirit of aggressiveness and daring that challenges the attention and the heroic efforts of the whole State to carry into effect. With a courage born of faith the cords were lengthened and the stakes will need to be proportionately strengthened. One year ago a special missionary was employed for the Delta, and in the judgment of the board the results justified the enlargement of this experiment. So two other enlistment missionaries were elected conditioned upon the Home Board's sharing equally with us the payment of their salaries. These two brethren were J. P. Harrington, of Corinth, and Zeno Wall, of Mount Olive; the former to work in the northern part of the State, outside the Delta; the latter in the southern part of the State, that is, all the territory south of the A. & V. railway. If these brethren accept, their work and plans will be stated by themselves and by others through The Record.

The Convention in its report on State Missions authorized the board to lay out its work on the \$42,000 basis. This was taken literally and the plan of appropriations for 1914 includes this entire amount. J. E. Byrd was continued as Sunday School missionary and Edgar Holcomb as assistant. Much more was given to putting men in the field and to aiding pastors in weak churches, and less than usual to church building.

The newly elected secretary, Dr. J. B. Lawrence, expressed his intention to resign the pastoral care of the First church, Columbus, on the first Sunday and accept the call of the Convention Board. In this case he will begin his work on January first. At

Thursday, December 11, 1913.

the close of the board meeting he was called upon for an address and responded in a manner that greatly pleased the brethren. He spoke of his former connection with the mission work in Louisiana which gives him valuable experience of his love for Mississippi, the State of his birth, and his loyalty to all our denominational work. He declared his devotion to Mississippi College, to the hospitals, to The Baptist Record, to the Southern Baptist Theological Seminary, and all co-operative work for the upbuilding of the kingdom.

Now is the time for the Baptists of Mississippi to make a self-sacrificing and united effort to put Baptist interests to the front. Let every man pledge himself anew to the Lord, and all to one another to make full proof of our ministry and stewardship.

TWENTY-ONE YEARS

Not many pastors in Mississippi have been permitted to labor in one field for this length of time. Probably no man has preached every Sunday at one place in our State so long. The nearest to it was that of Dr. H. F. Sproule, who was pastor in Jackson for 19 years. Not many mission secretaries in the State or general work of the denomination have a record like this. This is the distinction of Dr. A. V. Rowe, who retires from the office of missionary secretary on January first. No other period of our history is at all comparable to it in the development of missionary interest and amount of contributions. It is no injustice to anyone to say that he knows the churches better than any man in the State, and has used this knowledge unselfishly in their interest and to promote the welfare of the kingdom. No institution or department of our work has questioned his loyalty or failed to feel his generous support. It would be interesting if the figures were at hand to give the growth in number of churches, the number baptized the increase in value of church property and the amount contributed in this time. They would speak more eloquently than any comment from us. In all this time there has never been a question raised as to the honesty of his purpose, the sincerity of his words or the purity of his character. Not every man could stand the searchlight for twenty years without fear. His ministry is an open book.

And now with his mature powers, his great common sense, his fine business judgment, his thorough consecration, his vigorous faith, he will turn his hands to other tasks. What particular work he will take up we do not know; but in whatever field the Lord leads him we wish and predict for him great usefulness and great joy. He is crowned with the love of his brethren and will be followed by their prayers. Strong in body, in mind and grace, his work will still be for the upbuilding of the Kingdom.

Thursday, December 11, 1913.

AGED MINISTERS' RELIEF.

A few of the pastors and churches are mindful of the old preachers this month, and have sent remittances, enough to say that our "barrel of meal has not wasted nor has the cruse of oil failed." Instead of 11, as reported two weeks ago, there were then 16 on our list to whom we are sending monthly remittances. Another has made application, and no doubt as the winter advances others still will be making application. Shall these be told there is no room for them? Shall veterans already looking to us for help be sent away without being warmed and filled? Every one to whom this appeal goes virtually says these two things, if he fails to help this cause. We need your help now, brother, sister, children of his love and of His blood. Surely you will not say nay, when you read, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "Be not deceived, God is not mocked, whatsoever a man soweth that shall he also reap."

A. V. ROWE

STATE MISSIONS.

A goodly number of our churches for some reason or other failed to respond to our appeals in behalf of this cause last fall when we were in dire straits. As a consequence we went to convention with debt. There were some of our best churches in this list as will be seen by examining the receipts published in the Annual. Some were churches which in the day of their weakness State Missions had nourished, even as a nurse cherisheth her children. Why not redeem the time that remains of this year and send a contribution that shall put us far toward a clear balance? Then there were others who helped, but their contributions did not measure up by the side of what they had done for the other mission causes. It may be remembered that I pleaded for a supplemental offering to mark the last days preceding the convention. Will you not in the last days of the old year give another opportunity to the people to redeem themselves by an offering that "shall be an odor of sweet smell, a sacrifice well pleasing to the Lord."

BLUE MOUNTAIN BREEZES.

The college will dismiss for holidays on Friday, December 19, at noon. Our after-Christmas work will begin Tuesday, December 30. We are having considerable correspondence from girls who think of entering after Christmas, and should be glad to hear from others who are interested.

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Thus far, the college has had an unusually healthful, harmonious and pleasant session. This is our forty-first annual session, and I am sure that in all our history we have never had a more cheerful, co-operative, or cultured crowd of students than we have had this session.

Lowrey Memorial church is moving along in its usual harmonious and efficient course. Our collections since the session opened have been for State Missions, \$200; for ministerial education, \$130, for the Baptist Orphanage, \$100. Then we have paid in \$800 to the Mississippi College endowment fund. Our subscription was \$4,000, and the first payment has been made on every note that was given. Quite a number of our members have also made their annual payments to the Mississippi Baptist Hospital, amounting, doubtless, to more than \$100.

On the fourth and fifth Sundays in November our people enjoyed excellent sermons from Rev. E. J. Hill, of Ripley. Next Sunday the pulpit is to be filled by Dr. M. O. Patterson of Newton, while the pastor goes down to preach to Clarke Memorial College and the people of that good community.

The Mississippi Heights Academy at Blue Mountain is enjoying the best session in its brilliant history. Prof. Brown is a marvelous manager of boys, and has three of the finest young educators in the State as his assistants—Professors Moffitt, Black and Walley. The Academy has not only a large attendance, but the boys are of as fine quality as I have ever seen in any school. It is inspiring to see how perfectly they act the gentleman at church, at public recitals, in the town, and everywhere.

Eleven new subscribers have been gathered in since December first for The Baptist Record. May you more than reach the thousand during this month.

Cordially,

W. T. LOWREY.

WOMEN NEEDED IN KOREA.

One of our workers in Korea says: "There are needed right now in Korea several women of poise and polish as educational workers; women who believe in schools and who are willing to put their lives in daily service in the training of our Korean girls. If I were in one of our best colleges at home for a few minutes, I feel that I would just love to pour out my very heart in a burning plea for the best Christian women of poise and culture to come to Korea to show these girls that Christian education makes them Christlike."

ORPHANAGE CARS.

We have received and unloaded ten cars for the Baptist and Methodist orphanages as follows: One each from the Bogue Chitto, Lincoln county and Copiah associations on the I. C. south; one each from the Coldwater and Yazoo associations on the I. C. north; one on the Aberdeen branch, from Aberdeen to Durant; one on the M. & O., from Corinth to Meridian; one on the N. O. M. C., from Lucedale to Newton; one on the G. & S. I., from Hattiesburg to Jackson and talk of others from branches to come between now and Christmas.

These cars were well filled with good and useful things for our children. We take this method of expressing our appreciation to the many donors for these gifts. It helps us, not only in the material support of the 434 children in the two orphanages, but in the encouragement which it brings to those who are charged with the responsibility of the work that these gifts bring as tokens of interest from the many, many friends all over the State. We thank you, we thank you, and since it is impossible for us to acknowledge each individual gift, which are legion, we will ask some person to see that this little article is published in the county papers in their territory that all may know that we received and appreciate their gifts. In behalf of all at the orphanage, I thank you, and wish for all of our friends a merry Christmas and a happy New Year.

J. R. CARTER.

LAYMEN'S LUNCHEON.

One of the happiest gatherings that Jackson has seen was the Laymen's luncheon held on the evening of December third, at the Edwards House, at which time the members of the State Mission Board were the guests of the Laymen's committee. After a much enjoyed repast, for which Mr. S. R. Whitten must be blamed brief addresses were delivered on the following subjects:

"Jackson's Feeling Toward the Men's Convention," by Dr. W. A. Borum, Jackson.

"How the Men's Convention Should Help Every Cause Fostered by Mississippi Baptists," by Dr. J. B. Lawrence, Columbus.

"How the Pastors May Help the Men's Convention," by T. L. Holcomb, Yazoo City.

"The Program of the Men's Convention," by N. R. Drummond.

"Big Opportunities for Mississippi Baptists," by L. G. Gates, Laurel.

"The Baptist Men's Convention—Let's Make It One Thousand!" by S. R. Whitten, Jackson.

Something further concerning the remarks of the speakers may appear in the coming issue of The Baptist Record.

THE FIELD GLASS

CHANGE OF HOME BOARD VICE-PRESIDENTS FOR MISSISSIPPI.

I want to announce to the brethren through The Record that I have resigned my office as State vice-president of the Home Mission Board for Mississippi, and that Brother C. C. Pugh, of Hazlehurst, has been elected by the board in my stead.

I realized that in my busy pastorate I was unable to give to the duties of this office the time that it required, and I was unwilling to retain the position without being able to do the work. I have had to decline repeated invitations to churches and associations and missionary institutes as the Home Board representative, because of the pressure of duties in my own church. For no other reason than the lack of time to give to the work have I asked the board to give the position to another more favorably situated to discharge the duties of the office.

I am glad Brother Pugh has been chosen by the board. A better choice could not have been made. I am quite sure that he is a busy man in the work of his pastorate, as is evident from the abundant success of his ministry; but he has capacity for large service, and multifarious duties. With the earnest prayers of my heart for God's blessing upon him in this new work, I bespeak for him the earnest and cordial support of the brethren.

Fraternally,

WM. A. BORUM.

CHINESE BIBLE WOMEN.

In China missionary work, at first, concentrated upon men. Women were illiterate in mixed assemblies. Bishop Bashford decided that many cases of arrested development in the Christian life of men could be traced to failure in reaching the women. He began to promote the evangelization of women by women evangelists. This led to the work of the Bible women now used in all denominations.

There is a general interest in the Chinese Bible woman. She is a preacher, teacher, nurse, mother, prophetess and usually a widow, for whom there is no second marriage, as this is contrary to Chinese prophecies.

In one of the smaller churches in Hawaii the membership consists of 10 Japanese, nine Hawaiians, nine Americans, one German, 11 American Hawaiians, and nine Chinese Hawaiians. On a recent occasion a pastor who preaches three times a Sunday, addressed 30 Hawaiians, to a mixed audience of Japanese and Portuguese, and again to a collection of Chinese boys and girls. Splendid results issue in such Christian fellowship as this.

RIO.

By W. Y. Quisenberry.

No one who loves the beautiful in nature and art, or the comparison of the ancient with the modern ought to die before seeing Rio. In this city of over 1,000,000 souls you will see the most wonderful blending. You can drive for eight miles along the charming ocean beach with the mighty waves, white crested, sporting with the golden sand on one side of the driveway, and on the other, many of the most beautiful modern residences. Then by electric car within the hour one can reach the top of Curuvado, 2,400 feet above the ocean waves. From this height, after coming from tropical heat to the most delightful cool, you have the most soulful and thrilling view I have ever seen. For miles the wonderful bay with its hundreds of splendid steamers from all parts of the world dot the harbor, and to the right as far as the eye can see the mighty Atlantic rolls, bedecked with an incoming or an outgoing steamer here and there. Sugar Loaf stands in its might and grandeur as a silent guard to the entrance of the harbor, which is said to be most beautiful, commodious, and secure in the world. Then nestling about the foot of the "Stooping old man" lies the mighty city with its throbbing life, and gradually many residences are climbing up the bosom of Curuvado.

Within the city you can visit buildings over 300 years old, like the convent of St. Anthony, whose walls are as safe and perfect now as when built, as well as the most modern buildings with every convenience, completed within the present month. Within this city there can be seen the most luxuriant and beautiful tropical forests which have never been marred by man, and you can also see the most artistic and skillfully designed gardens. Within the limits can be found cataracts of pure, sparkling, laughing water nearly 200 feet high, and caverns that will remind one of much that he has seen in the Mammoth cave as for example, the one named for the celebrated Agassiz. One who has ever driven along the winding reaches of Tijuca will never forget the grandeur of its vistas of sea and cloud and mountain crags, and the brilliance of its flowers and evergreens, and felt the mystery of its enveloping clouds which for the time completely hide the beautiful city with its towering cathedral domes, and at the same time will marvel at the skill of the engineering displayed. All of this and much more while within the limits of this charming city.

Can there be found anywhere a more beautiful and spacious avenue than the Avenida Central along which many handsome autos speed? Yet just a little distance away you can thread your way through a narrow passageway which might have once been called

a street. This city boasts of 4,000 private autos, and yet here are also seen primitive burro caravans bringing vegetables, fruits of season and other commodities across their backs, being led by their barefooted owners, who proudly bring their wares to market. Here is seen the primitive two-wheeled ox-cart as it is being pushed under its burden while a modern motor truck glides by with its mighty load of goods. Within the harbor can be seen foreign steamers with their thousands of tons of cargo from many parts of the world, as well as from the mighty Amazon and LaPlata valleys, and threading among them are native canoes made of the trunks of great trees.

The city boasts of one of the greatest, if not the greatest botanical garden in the world. It was founded by Don John IV, after he had fled from the proud prowess of Napoleon, set up his court in Rio. He planted the first royal palm in this garden in 1808, and here near its stately foot a very handsome bronze statue of him stands. The garden covers many acres, has beautifully terraced walks, and is said to contain every known variety of tropical flower fern and tree. One who loves nature can spend many an enchanted hour here.

In this city one sees the most beautifully and tastefully dressed men and women being jostled by both men and women with no suggestion of the modern, but revealing much of the primitive before shoes and hats were made.

Here are the handsomely and brilliantly lighted and elegantly furnished club houses crowded with their skeptical devotees sneering at all that is called Christian, while near by is a very ancient cathedral with its deluded worshippers prostrate on their knees, counting their beads, and praying to the image of the virgin Mary, and here and there to be seen kissing the toes of a piece of bronze entitled St. Peter.

In this cosmopolitan, complex, compound city one has every emotion of body, mind and soul stirred. The city with marvelous rapidity and is destined to rival New York and London in population because Brazil is destined to teem with many millions more, and this federal city to be the gate of the mighty republic. Of its spiritual needs I will speak later. My wife and I were given opportunity to see the city as the guests of the First Baptist church, conducted by Pastor Soren and wife.

We find the weather delightfully pleasant on this the second day of July. The day is coming when many of the globe trotters will visit South America and be charmed, rather than crowd into the small countries of Europe.

Two thousand Filipinos in Manila and the neighborhood subscribed \$50,000 to the new Y. M. C. A. building—one of which is for Manila students and the other for clerks. American subscriptions to these buildings amounted to \$115,000.

WHO IS TO BLAME?

Yes, Brother Cooper, I said the mourners' bench, supposing that all the trimmings appertaining thereunto would be understood.

I would say that the mourners' bench is misleading because it is in conflict with the teaching of the Scriptures and the plan of salvation. It is a new Mediator erected between the convicted sinner and the Christ he needs.

It is supposed that those who have been invited to the mourners' bench are those who want to be saved, and those who want to be saved are those who are lost, or those who by the operation of the Holy Spirit, have been awakened to the awful realization of the fact that they are lost. Such an one will find no relief from any human device, or thing that may be substituted for the Gospel.

I said the mourners' bench is in conflict with the Scriptures, that is, not in accord with the example set by Christ and the apostles. See Acts xvi. 30-31, Acts ii. 37-38 Acts xvi. 14:15. Read account of the conversion and baptism of the Ethiopian eunuch (Acts 8). These examples, for instance, forbid the institution of the mourners' bench upon the same principle that the baptism of Jesus forbids sprinkling or pouring. Inviting one to the mourners' bench, who wants to know what he must do to be saved, is like putting a man on the wrong road who is lost and wants to go home. The convicted sinner beholding the frowns of an offended God, exclaims, "What must I do to be saved? God have mercy on me a sinner." What is the Scriptural course in such a case? Tell him to go to the mourners' bench and pray? Or show him the mercy of God for which he has prayed, already manifested in the gift of his only begotten Son, telling him to "believe on the Lord Jesus Christ and thou shalt be saved."

Acts x. Poor old Cornelius, who was the first Gentile convert, was a devout man, prayed to God always; gave alms, etc., hoping to become justified. Though he had heard of Christ, doubtless yet he did not know that a Gentile would be permitted to have any part in Him. God heard his prayers. But note, he did not send an angel even to pray for him or preach to him, but sent a messenger to tell him to send for Peter, "who will tell thee what thou oughtest to do." For it was and is now. God's ordained plan that man should carry the Gospel to man. I have said that the mourners' bench is a conflict with the plan of salvation. Jesus said, "Except a man be born from above he cannot see the kingdom of God." "Repent ye and believe the gospel." "As Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up that whosoever believeth in Him should not perish but have eternal life."

Christ is our High Priest and Mediator. It is dangerous and wrong to set up anything between Christ and the convicted sinner that may mislead him.

"Twas for my sins my dearest Lord
Hung on the cursed tree;
And groaned away a dying life
For thee, my soul, for thee."

J. R. SAMPLE.

Summit, Miss.

IDOLATRY IN HAWAII.

Rev. James Elmer Russell gives this interesting account of the overthrow of idolatry in Hawaii:

In the early part of the nineteenth century the interest of many New England people in Hawaii or, as it was then called, the Sandwich Islands, was awakened by several Hawaiian youths who had come to the United States as seamen and the chief of whom was Oboookiah.

"The first missionaries for the islands sailed from Boston in the brig Thaddeus, October 23, 1819, accompanied by three of these Hawaiian youths, who were to act as interpreters. When they reached the coast of Kohala, on the largest island of the group, some five months later, a boat was sent ashore under the command of the first officer to learn the state of the new country. On his return he brought back the astonishing news that the people had destroyed their heathen temples and burned their idols.

"The wonder and gratitude of the missionaries cannot be described. They had arrived just at the moment when they were most needed. Old things had passed away, and now under their leadership and by the blessing of God they might make all things new.

"Their mission was explained to the king, and they were given permission to land and make their home in the island country for a year. When the year was up, their work had so told that there was no thought of the permission to remain being withdrawn. More missionaries came, and after a few decades the Christian religion became the religion of the islands.

"How difficult it was, however, to eradicate the old idolatrous notions the following incident will show—an incident which was told me in the Bishop Museum, Honolulu, where many of the aforetime idols, which were not burned, are preserved as curiosities. I was told that a native Christian preacher one day visited the museum with some Americans. He had been boasting about the freedom of the present Hawaiians from any regard for the ancient gods of their people. All of a sudden, as they came around the corner, the native preacher came face to face with a most terrible-looking idol, the god of war in former days. Instantly he started back as if he had seen a ghost. Here was a representative of a race that had long abandoned the idols, himself a Christian preacher, and yet the ancient feeling of his race for idols got the better of him in an unguarded moment.

"It is only because long centuries of religions have elapsed since the giving of the second commandment, that to us Anglo-Saxons an idol is nothing."

CHINESE WOMEN IN AMERICA.

Miss Wu, a fine young woman from Soochow, China, is in the United States preparing herself to give the best there is in her to her own people. She studied at Davidson Memorial, at McTyre, then spent two years under Miss Cook at Miss Gaine's school in Hiroshima, Japan, fitting herself for kindergarten work. She started the kindergarten school at Davidson Memorial, then came here for further study. She spent one year at Lagrange, Ga., one at the kindergarten school in Atlanta, and goes this fall to Columbia university for further training after which she will return to kindergarten work in Soochow. She is being educated by a generous Methodist woman of Alabama.

Other young women from China have studied at Wesleyan College, Macon, Ga., at Lagrange, Ga., Athens, Ala., Cottey College, Missouri, Randolph-Macon, Vassar, Wellesley, and Columbia University, New York.

Eiling Soong, educated at Wesleyan, is governess in the family of Sun Yat Sen; others are doing fine work in mission and government schools. Miss Woo Vi Jan, one of our McTyre girls, has married Tang Sha Yi, ex-premier of China, who was one of the four commissioners representing the Manchus at the peace negotiations. Miss Waung Fok Me, many years a teacher in Susan B. Wilson, has recently married Mr. Yeen, who represented Sun Yat Sen in the peace negotiations and is now a high official in Peking.

A THREE DAYS' MEETING.

The Houston saints had a great time during our "Christian Workers' Institute," November 28-30. The program began Friday night with that prince of Mississippi preachers, Rev. W. A. Jordan, of Starkville, in the pulpit, who also stirred our hearts again with another sermon at 11 o'clock on Saturday. The subjects discussed were "The Laymen's Movement," "The Deacon," "Woman's Work," "The Prayer Meeting," "The B. Y. P. U.," "The Sunday School," and "Christian Education." The discussions were led by Revs. W. A. Jordan, J. D. Jameson, J. L. Hughes, J. D. Franks, R. C. Blalock, John Carter, Prof. H. F. Sanderson, Mrs. Rosa Tabb, Mrs. O. L. Ehrlick, Miss Mary Belle Riley, R. H. Knox, J. H. Ford, E. Parker, W. J. Stacy, and Brother Crowel, present pastor.

Brother Hughes preached Saturday night and Brother Franks spoke on Mississippi College endowment at 11 o'clock on Sunday and took collection. Brother Blalock preached at 3 p. m., and the climax was reached Sunday night, when Brother Jameson preached that mighty sermon to a great congregation, "The Lord's Respect to Abel's Offering." (Gen. 4:4.)

Some of the visiting brethren were kind enough to say that it was the best meeting of the kind they ever attended.

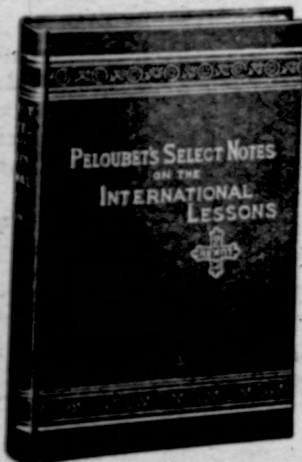
GEO. W. RILEY, Pastor.

Houston, Miss.

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TIDINGS OF THE KINGDOM

You are not likely to find as good values in Bibles anywhere else as those offered in The Baptist Record. We absolutely guarantee satisfaction.

W. G. Mahaffey, Brooksville: I have resigned my work here, but my future plans are not yet known. We have gone in the four years that I have been here from \$350 to about \$1,090 for missions, orphanage and ministerial education.

W. B. Holcomb, Picayune: I have closed my pastorate at Quitman. The church is in fine condition. Since April, 1912, we have moved up from one-half time to full time, and received 119 members. The Sunday School is one of the best. This is a great field, but I feel that I want to locate in South Mississippi, where I spent most of my life.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

J. J. Walker, Leakesville: I have just baptized 18 members into the Unity church, which was recently organized and one-stands approved for baptism. There are other destitute places in these parts that ought to be supplied. I preached at a place a few nights ago, and an old saint came and said, "I am so glad you came I don't remember how long since I heard a good Baptist sermon before. It almost broke my heart. Pray for the work."

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A. J. Price, Gulfport: Our new pastor, Rev. R. L. Gillon, of Palestine, Texas, has come to us and entered upon his work with the First Baptist church, of Gulfport, and had his initial services today. Large crowds greeted him, and the services were great: 29 joined the church during the day, some 18 or 20 for baptism; the others by letter and statement. It looks as if great things are in store for us.

C. C. Pugh, Hazlehurst: I must express to you my hearty appreciation of your "Personal Letter to the Reader," which adorns the front cover of the current issue of The Record. It is not only neat but conspicuously apt. Going as it does with such regularity and frequency, bearing its wholesome and illuminating messages into the homes of our people. The Record stands as the chiefest unifying and fertilizing agency in our denominational life. Realizing this, I shall do what I can to increase the number of readers in my congregation under the special offer now being made.

We sometimes smile at the expression used by the colored children when they speak of one as having "come through" when he is converted, and think we have improved on it by calling his conversion an "experience," forgetting that "experience" means "coming through" when it is translated. The words are identical in meaning, one being Latin and the other, English. Take your choice, but be sure you have the fact, by whatever name you call it.

Jesse B. Thomas, one of the foremost Baptist preachers and teachers in America, tells in the anniversary number of the Chicago Standard of his beginning his life of service by taking subscriptions as agent for a Baptist paper. This was sixty years ago. The man who does this kind of work multiplies himself.

One of the most beautiful home weddings was that of Prof. C. D. Johnson, of Clarke Memorial College and Miss Claude Jaudon Eager. It was at "The Cedars," the home in Clinton of Prof. and Mrs. P. H. Eager. Prof. Johnson is one of the most manly and promising among the recent graduates of Mississippi College and has been very much in demand in his profession. The bride is from the well known Eager and Whitfield families in the State, connected with the best interests of Mississippi. Her gifts, and culture prepare her for large usefulness in the future. Newton seems to be coveting the best gifts and succeeding in getting them. The presents came from far and near and showed the high esteem in which these young people are held. The editor of The Record, who officiated, wishes them endless joy and boundless usefulness.

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"THE MOURNERS' BENCH."

I once knew of a mule that would refuse to have the bits placed in his mouth and when the door was opened, instead of his running out over his master, he would turn his head from him and back himself against his master and fasten him between himself and the wall. Now, Brother Sample, if you will not come out at the door, please don't try to fasten me by backing me up against the mourners' bench.

In my article to which you referred, I meant to convey the idea, not so much to the place, but to the fact, that a man must become sorry for sin before he can be saved, and gave the prof-text found in II Cor. 7:10, "For godly sorrow worketh repentance to salvation."

You said some one might want to know something about the nature of the sacrifice that is to be offered. You will find the answer to this question recorded in Psalms 51:17, "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."

If I am not mistaken, the Bible teaches conviction before sorrow; sorrow before repentance; repentance before faith, and faith before the blood of Christ. The truth of this statement is demonstrated in the conversion of Paul, Acts 9:3-6, and also in that of the jailer, Acts 16:29-31.

Sincerely,
J. R. RUSSELL.

Wallerville, Miss., Dec. 6, 1913.

Swamp Chills and Fever Cure takes the place of calomel. At druggists.

McCOMB NOTES.

Elder Theo. Whitfield will remain at the First church.

Elder P. S. Rogers has done good work at East McComb.

South McComb has voted full time, but since then the cotton factory has shut down and we do not know now how this will affect us.

Elder R. H. Purser is here on a visit to his son, Dr. Tom Purser, and this is a splendid time for some church to call Brother Purser and keep him in his native State. He has been recalled to his same work at Hereford, Texas, for another year, but it's time some of those preachers we have lent Texas are coming back.

Miss Miley, the daughter of Elder T. J. Miley; Brother W. E. Holcomb, of the preacher family Holcomb; Brother J. E. Byrd, of the State Board; and Elder H. Beauchamp, of the Sunday School Board, have been here in a Sunday School Institute. This quartet of workers will do any church good. They know their business.

We congratulate Brother Rowe in his 21 years of faithful and successful service to the denomination. Evidently it's the brightest period in the history of Mississippi Baptists. May Brother Lawrence lead us to still greater things.

J. H. LANE.

FREE TO READERS OF THIS PAPER.

Despite the fact that Gray's Ointment is nearly a century old, and has cured scores of people of what seemed to be hopeless suffering, there are some yet who don't know the true merit of this celebrated ointment, and in order that every one may test its efficiency, a free sample box will be sent to any reader of this paper on request. "Gray's Ointment" is a remarkable remedy for cuts, bruises, boils, burns, poison oak, insect bites, old sores, and all skin eruptions. Write Dr. W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn., for your free sample or get a 25c box from your druggist today.

Some time ago the Christian Herald asked several pastors of large city churches how they succeeded in filling their houses of worship. The following reply from Dr. Mark A. Matthews, of Seattle, is both interesting and suggestive. He says in part: "First. This church has been filled for nearly 11 years. Most of the time it is crowded, and scores and hundreds have been turned away. The evening audiences number anywhere from 2,500 to 3,500. We can only seat about 3,000. The rest have to stand or be crowded out. The audience has in it from 55 to 70 per cent of men. Second. The results accomplished are entirely due to the operations of the Holy Spirit. We pray much, expect much and get much. Third. The pure simple gospel is preached. Sinal and Calvary are held up to the people. The vicarious atonement is emphasized: the sacrifice of Christ is presented daily; His deity and His mediatorial work are kept before the people. The whole gospel, and nothing but the gospel, is preached. Fourth. We make the gospel apply to every condition, circumstance and point of a man's life. We deal with his social, domestic, commercial, political and civic life, with the gospel, and only the gospel. Fifth. Every service is an evangelistic service. We never preach the gospel or finish a sermon without making an appeal for immediate decisions and confessions of Christ. At every service we urge men to accept Christ and join the church. Sixth. We do not have a sermonette after a long musical program of questionable ecclesiastical music. Every member of the choir must be a Christian, and spiritual music must be used, but that program is kept in its minor place. The sermons are not dictated by the clock nor are they closed at the suggestion of some man who would like to hurry through the service. Time enough is taken to present the case of sin, produce conviction in the hearer's

mind and ask for the work of the Holy Spirit to produce conversions. Seventh. Every man, woman and child in this church is supposed to have something to do and is required to do the thing assigned. If the churches of the country could be lifted from their blight of materialism and could get from under the control of Godless trustees, indifferent and lukewarm church officers, and could be made to understand that it is their business as individual Christians to evangelize the world, the pew would be full and the pulpits would be on fire with the love of God and an undying passion for souls."—Baptist Standard.

STOPS TOBACCO HABIT

Elders' Sanitarium, located at 1017 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.

Magnolia, Miss., Dec. 7, 1913.

Dear Brother Lipsey:

We closed our educational campaign of Bogue Chitto Association on the second inst. We made the 29 churches in 20 days, giving morning and afternoon services to the churches in the country, night services to those on railroad.

The work of Brother L. M. Duval, returned missionary from Africa, was greatly appreciated. Information first hand greatly interested the people.

Allow me space in your paper to say that Dr. H. A. Hunt and wife are again making engagements for meetings in 1914. Magnolia church had

This is Guaranteed to Stop Your Cough

Make this Family Supply of Cough Syrup at Home and Save \$2.

This plan makes a pint of better cough syrup than you could buy ready made for \$2.50. A few doses usually conquer an ordinary cough—relieves even whooping cough quickly. Simple as it is, no better remedy can be had at any price.

Mix one pint of granulated sugar with 1/2 pint of warm water, and stir for 2 minutes. Put 2 1/2 ounces of Pinex (fifty cents' worth) in a pint bottle; then add the Sugar Syrup. It has a pleasant taste and lasts a family a long time. Take a teaspoonful every one, two or three hours.

You can feel this take hold of a cough in a way that means business. Has a good tonic effect, braces up the appetite, and is slightly laxative, too, which is helpful. A handy remedy for hoarseness, spasmodic croup, bronchitis, bronchial asthma and whooping cough. The effect of pine on the membranes is well known. Pinex is a most valuable concentrated compound of Norwegian white pine extract, and is rich in quaiacal and other natural healing pine elements. Other preparations will not work in this combination.

This Pinex and Sugar Syrup remedy has often been imitated, though never successfully. It is now used in more homes than any other cough remedy.

A guaranty of absolute satisfaction, or money promptly refunded, goes with this preparation. Your druggist has Pinex or will get it for you. If not, send to The Pinex Co., Ft. Wayne, Ind.

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these consecrated people in a meeting two years ago and I never witnessed such success in winning souls. Sister Hunt assists in the music and personal work and is accomplished at both. Dr. Hunt's years of experience in evangelistic work equip him for the Master's use in this work, and add to that his deep consecration, we can see at once his power with the Lord.

No church in the State will make a mistake to secure them for a meeting. Their address is 919 North Taylor street.

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ANN OF AVA

By Ethel Daniels Hubbard. This is a most charming, entertaining story for girls. Ann Hasselstine, the wife of Adoniram Judson, is the heroine, and her biography is the basis of this beautiful and interesting story. Cloth, \$1.00 net and 50 cents net; paper, 35 cents net; postage, 5 cents extra.

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MRS. G. W. RILEY, Recording Secretary..... Clinton
MISS MARGARET LACKEY, Corresponding Secretary..... Hattiesburg
All Societies in Mississippi should send quarterly reports to Miss Margaret Lackey, but all money should be sent to A. V. Rowe, Jackson.

"Thou shall remember all the way which the Lord thy God led thee."—Deut. 8:2.

STATE MISSION BOARD.

The State Mission Board met in Jackson December second to the fourth, and in accordance with a precedent set by the Central Committee of last year annual greetings were sent by the committee to the board and an account of their stewardship rendered. There was also submitted to the board two articles of the new constitution of the State W. M. U. for their approval, which two articles were amended by the board and read as follows:

Vice-presidents, treasurer and editor and seven members to be appointed by the State Board. The president of the Union to be chairman of the Central Committee.

In accordance with this action of the board, the following named women compose the new Central Committee (with the exception of three vice-presidents and a treasurer, which four the Central Committee will supply until the next State Convention at which time the convention will elect them). Mrs. W. A. McComb, Mrs. A. J. Aven.

Article IV. The officers shall be: President, first, second, third and fourth vice-presidents, selected from different divisions of the State, recording secretary, treasurer and editor, to be nominated by a nominating committee, and elected by ballot through duly appointed tellers on the second day of each annual meeting.

Article VI. The Central Committee. The Central Committee shall be composed of the president of the convention, the four vice-presidents, Mrs. Rhoda Enoch, Mrs. Bridges, Mrs. Longino, Mrs. Borum, Mrs. McCall, Mrs. Kent, Mrs. Hobbs, Mrs. Bailey, and Mrs. Trotter.

Below is appended the report of the Central Committee to the State Mission Board.

To the State Board of Missions:

Dear Brethren:

The Central Committee is desirous of expressing its appreciation of your hearty co-operation and support during the past year. Especially do we appreciate your communication of last year which defined the duty of Central Committee, and which made clear to them all appropriations.

We are thankful that our State Mission Board is composed of men who appreciate the desire of the women to have a part in carrying out our Lord's great commission. The Central Committee wishes that all the brethren and pastors of our churches could understand as does our State Board that our women do not want to direct the policy of our boards nor to decide upon the fields of operation, nor to select the missionaries, but we do ask the privilege of submitting a report of our work, sent out by the Central Committee through our corresponding secretary to be used at associational meetings and at the State Convention, said communication to be truly a report of what our women are doing and desire to do—and not a report whose chief merit is fulsome compliments.

The Central Committees of the different states, as you know, were first appointed by the Foreign Mission Board, through Dr. Tupper, but later, 1885, through the recommendation of our Foreign Mission Board the different State Conventions were asked to elect their own Central Committee which was accepted, but just when our State Mission Board began the election of our Central Committee has not been easily found out, but it seems to have been after the headquarters for woman's work were moved to Meridian. Mississippi is the only State in which the Central Committee is elected by the State Mission Board and is the only State in which the corresponding secretary for woman's work is elected without recommendations from the committee.

For some time our women have felt that our organization was not in the line of progress, so last year at the Jackson Convention a committee was appointed to draft a new constitution which was presented at the Columbia meeting, and was adopted, provided the State Mission Board gave their approval, regarding two articles upon which we desire your ratification. We submit the entire constitution and have marked the two articles upon which we desire your approval.

With the appropriation which you have set aside for woman's work, your Central Committee has been enabled to pay all expense of the correspondence conducted by the corresponding secretary, office secretary, Y. W. A. leader, Sunbeam leader, and

to pay for some needed literature and tracts. We have also been enabled to pay the expenses of Miss Lackey in the past year, which associations paid part of the expenses. Miss Lackey visited the associations and individual churches after consultation with Dr. Rowe. The Central Committee composed of Mesdames McComb, Aven, Longino, Borum, Kent, Bridges, and Enoch have given their services prayerfully and gladly, attending in nearly every instance the monthly meetings, paying their own traveling expenses and entertainment while in attendance upon said meetings. We have not done all that needed doing nor all that we have seen that should have been done, and yet with the meager appropriation of \$400.00 expense account, we bring to you the splendid report of \$45,000.00 as a result. You allowed us last year the largest appropriation on expense account you have ever done, and we bring to you the largest income in our history. In view of this fact, if you think the results have justified the appropriation, we ask that you will grant us even a larger expense account for the ensuing year. You offered last year to place the money in bank to the credit of Central Committee, but we did not accept your generous offer. This year, however, we have decided that should it please your board to make the same offer, we will gladly accept it.

Don't dope with calomel. Swamp Chill and Fever Cure is better. At your druggist.

LETTER FROM J. J. DOWN.

Fargo, Okla., Nov. 21, 1913.
Dear Sisters:

We received that splendid box of clothing. We never did get such a nice box before and words fail me when I try to tell you how much we appreciate it. We received a box of secondhand clothing once, but never anything like this. I can only pray that the Lord may bless you every one for your generous gift. It will certainly spur me on to be a more faithful missionary. Just what help this box is to me you will never know.

Let me tell you a little of my work. The pastor here before me was not what he should have been morally, and thereby caused some of our members to join the Campbellites and others to backslide. We have no church building and have rented and repaired an old store in which to have our services. Here in Fargo, Baptists are despised. There are only 14 of us and all poor. We are depending on our God for help. We have promised the Lord and each other that we will live such lives that the people will know we have been with Jesus and He will smile upon our work and make Fargo Baptist church the very best church that we can make. Since receiving your box I feel like we are a mission station of the W. M. U. of Bogue Chitto Association, hence I ask your prayers for myself and our noble little band. I only preach here half time. I go to Shattuck two Sundays a month. Shattuck is a good German church. We have splendid congregations

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This Remedy is composed of herbs, flowers and seeds possessing healing medicinal properties; contains no tobacco, is not injurious or habit-forming; is pleasant to use and perfectly harmless to man, woman or child. Catarrhal germs are carried into the head, nose and throat with the air you breathe—just so the warm medicated smoke-vapor is carried with the breath, applying the medicine directly to the diseased parts. If you have tried the usual methods, such as sprays, douches, salves, inhalers and the stomachic "constitution-al" medicines, you will readily see the superiority of this Smoking Remedy. Simply send your name and address to Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga., and he will send you a free package containing samples of the Remedy for smoking in a pipe and made into cigarettes, together with an illustrated booklet which goes thoroughly into the subject of catarrh. He will send by mail, for one dollar enough of the medicine to last about one month.

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there. One conversion last Sunday and one by statement.

Thank you once more for the box. The Lord will grant my prayer and when we stand before the throne you will hear these words, "When I was naked ye clothed me."

J. J. DOWN.

Fargo, Okla.

Better and safer than calomel—Swamp Chill and Fever Cure. Instant relief. At druggists.

"IN UNITY."

I wish to express my appreciation of a check and letter just received from Brother Z. T. Sullivan, of Clinton, pastor of the Jones Bayou Baptist church. The check was for \$46.50 and sent us from the Jones Bayou Baptist Sunday School and church. It was half of their Thanksgiving offering. Brother Sullivan said our Methodist people had no Sunday School or church in that neighborhood, but worked with them in the Sunday School and other church work. And he thought it just and fair he should divide their Thanksgiving offering with our orphanage. The whole amounted to \$93. We appreciate this very much, and also appreciate the brotherly love and Christly spirit that must prevail in the community. It is good for brethren to dwell together in unity. May God bless the pastor of this church, the superintendent of the Sunday School, and all the people there, of whatever faith and belief. Cordially your brother,

W. M. WILLIAMS,
Manager of Methodist Orphanage.

EVERYBODY "DELIGHTED." The Baptist Record Piano Club receives hundreds of letters like the following and not a single case of dissatisfaction to date.

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Dillon, S. C., Nov. 17, 1913.

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By Edith Barnard Delano in The Youth's Companion.

Still sunk in her deck chair, Lavinia Pryde looked wistfully at the excited returning travelers who lined the rail of the steamer. In her own heart there was no warmth of anticipation; there would be no one on the pier to meet her, and the mist-velled points of the city's towering crown signaled her no message of friendly welcome.

At last she had come to the place where she was face to face with her loneliness. Often, and for intervals of increasing length during the past 15 years, she had succeeded in banishing it for months at a time; yet she could not fail to know in her heart of hearts that she was lonely.

She had spent her blossoming years in nursing a much older sister, whose plaintive helplessness was the most binding of tyrannies. When at last Tina died, Lavinia found herself with ample income; and she would be free to build up a new life for herself, had it not been for the insistent kindness of her cousins and friends.

"Dear Lavinia has lived for others all her life," they said among themselves. "Now we must all unite in giving her pleasure, and in keeping her from being lonely."

So Lavinia, all unsuspecting, began the round of visits that they urged upon her. Naturally enough, it was to the friends who lived nearer Vernon Center that she had gone at first. But there were two broods of cousins in Europe, each member of which was settled in a house of her own; and they all found Lavinia so lovable that for 15 years she had remained among them—ever welcome, yet ever passing along from one visit to another. Sometimes, overtaken by the realization that, after all, she would be happier in a home of her own, she would try to break away from the pleasant rounds of visits; but it is hard to leave present ease for something untried, and her effort always drew forth the protest:

"But, Lavinia, how could you possibly go to live by yourself? Think how lonely you would be!"

Or, when her heart responded to the inevitable tugging felt so strongly by the exile who comes of a line of ancestors bred to one soil, her entertainers would exclaim:

"But Lavinia, why on earth should you go home? Every relative you have in the world lives on this side—except Joshua!"

That was perfectly true. Yet Lavinia sometimes reminded herself Joshua might, under other circumstances, have weighed down the balance against the others, since he was her only brother. And, after all, on Joshua's account as at last returning. For he died, and his widow shared the old Pryde

estate in the Massachusetts hills. Lavinia was coming home to sell the place and send her sister-in-law's share to Wisconsin, where Joshua had settled when Lavinia was a small girl.

With Joshua gone, there was no one of her father's family left to her. Lavinia choked a little as she went down to her stateroom to make herself tidy for the disembarking.

There was nothing in the day or two that followed her arrival in America to dispel her sense of loneliness. There was a great deal to increase it when she reached the foothills of her native valley.

Her heart greeted every familiar landmark; places for years unremembered suddenly became dear to her. She welcomed all that was unchanged, resented everything that was new—especially the new houses past which the station carriage bore her on the way to the Pryde homestead.

After her first night in the old house, alone except for memories and the faint fragrance of things long unused, Lavinia forgot the atmosphere of Europe.

Some of the old neighbors came to call upon her; others she learned, had moved away or sold out to newcomers; still others had gone to a bourne from which there is no returning. Little Joey Crane, whose mother had been one of her schoolmates, and who had always called her "aunt," had most astonishingly grown up, and now offered to serve her in any capacity, from that of attorney to that of carpenter. He and his mother could not understand Lavinia's refusal to stop at their house, but she had done with visiting.

It was the time of year when winter supplies are harvested and gathered, when house doors close and fires are lighted, when families gather round the evening lamp, and the word "home" takes on new meaning. But there was no home fire for Lavinia. On the contrary, she was dismantling the house where generations of Prydes had lived and died and left their mark; and the task was very difficult. Old letters to destroy, old garments to dispose of, old keepsakes to burn; some things to pack away, some too trivial to keep, yet too precious with memories to throw aside—there was a heartache and pang for the lonely woman in every one of them. She thought she could not have gone through her task to the end if it had not been for Johnny Bates.

A slender figure framed in the sunlight of the open door, a smile of wide friendliness—that was Lavinia's first impression of Johnny Bates. Thereafter the memory of his smile always came first when she thought of him, even when she knew the sound of his chatter and the warmth of his little arms about her neck.

"My mother thought maybe you'd like these apples to stew for your supper," said he, when Lavinia had

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smiled back at him that first morning. "I'm Johnny Bates."

Lavinia could be as charming to a Johnny Bates as to any one. "Why, how nice of her," she exclaimed. "and how nice of you to bring them!"

He emptied his pockets upon the broad mahogany of the dining-room table, on which already was a litter of Spode and Lowestoft china. There were seven apples in the gift, hard little windfalls.

Johnny Bates looked round the room. "I see you're housecleaning. Can I help?"

"Not housecleaning," Lavinia answered. "I am packing up to go away."

The child looked at her, and she loved the gray of his eyes—honest, friendly eyes, just such eyes as a son of her own might have had.

"My! You don't stay very long, do you?"

She smiled at the quaintness of the thought, and foresaw that his acquaintance would be worth while. She was one of those fortunate people who know how to answer a child with thoughts like his own. "No, but I did once," she said. "I used to live here when I was smaller. Now I don't live anywhere."

"Why? Haven't you any folks?"

"Not a single one."

Lavinia felt suddenly willing to exhibit her loneliness to the boy, certain of his sympathy.

His honest eyes did not waver from hers, but slowly his little face became very red; and had he not been of so courageous an aspect, Lavinia would have felt that his lip might have trembled.

"I knew a boy like that once," he said. "He didn't have any folks at all—not a single one in the world. He didn't like it much. I've got a

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mother and a father, and a grandmother. Oh, I've got most everything, I guess! We live over there." He pointed eastward.

"I suppose you have brothers and sisters, too?"

"No, not brothers and sisters," he said. "You can do without those when you have a mother." He paused, then threw in apparently as an afterthought, "And a father and a grandmother."

During the succeeding days Lavinia heard more about Johnny Bates' family. He told her about his father, who loved him, and gave him a little horse, and let him use his shotgun, and taught him how to fish; he told her about his grandmother, who lent him umbrellas when it rained, and who cooked gingerbread for him; of his mother he chattered continuously.

"She is my own mother," he would say, "and she lets me sit on her lap just whenever I want to."

"I am glad you want to," said Lavinia. "I have known little boys who didn't like to sit on laps."

Johnny's truthful eyes opened



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"Huh! Not when they were own mothers!" he scoffed. "My mother is beautiful, lots beautifuler than anybody else. She looks like you."

Lavinia's heart leaped. She knew perfectly well how to estimate her own looks. She knew that she was nice-looking, as she would have expressed it, but that she was no beauty. Yet Johnny Bates seemed to think otherwise.

"She has hair that crinkles just like yours," he went on, "and she laughs the way you laugh, and she has white hands like yours. She—she puts her arms round me tight as tight when I sit on her lap."

Lavinia's arms suddenly ached with emptiness. She seated herself in the rocking-chair beside the window that faced the sunset.

"Would you—would you let me put my arms round you, tight as tight, Johnny Bates, if you were my little boy?" she asked.

Johnny's face got very red, as it had an unexpected way of doing. "Uh-huh!" he said; and before either of them could think twice about it, he was on her lap, with her arms about him "tight as tight" and his head against her breast, just as if it had belonged there.

Neither of them spoke for a while, until presently Johnny Bates sighed, and looked up into her face. "I guess I'm awful heavy."

Lavinia had been thinking that he was very thin and very light. "How old are you, Johnny Bates?"

Again he flushed, and seemed to hesitate. "I—I'm about seven," he said.

She smiled at his manner of answering, and questioned him again, although she scarcely cared for the answer, but hoped only to keep him contented in her arms. "And when is your birthday?"

He twisted about, and thrust his hand deep into the pocket of his little trousers, as he was fond of doing. "It's Christmas. That's when it is—Christmas."

Then he launched forth into a detailed account of birthdays that were Christmases, so full of infantile de-

lights and allurements that Lavinia wondered how seven Christmases that were also birthdays could have held so much. She even began to doubt the good judgment of Johnny's parents.

"And my father gave me a little horse, and it was black and white, and it had a little saddle, and I ride it, and that little horse knows me, too. And my mother makes pies for Christmas, and apple-sauce, and strawberry jam, and—and pies, and—and lots of things!"

"And—I suppose you hang up your stocking?" Lavinia suggested.

There was a pause; then Johnny Bates thrust out his thin little leg, which was clad warmly enough, but in a brown stocking that even Lavinia's inexperience recognized as faded. He seemed to be inspecting it.

"What stocking?" he asked.

"Why, your stocking—just hang up your stocking, don't you?"

Johnny Bates squirmed down from her lap; suddenly it seemed that the subject no longer interested him. "I guess my mother'll be wanting me home now," he said.

Hardly a day passed during those weeks of her difficult task when the boy did not spend an hour or two with Lavinia. He would come in like a little shadow, in the twilight, and slip away again when the lights began to twinkle out from the houses in the village street. For a while she accepted him simply, unquestioningly, incurious; then her interest in the unknown mother became roused; she began to ask the child more particularly about his home.

"Over there," he would say, pointing vaguely eastward. "I live over there." Nor would he become more precise.

At last she spoke of him to Joey Crane; hitherto she had kept silent

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about him because there was something sweet in the clandestine childish love affair, because it all seemed too elfin to be submitted to Joey's materialistic common sense.

"Which house belongs to Mr. Bates, Joey?" she asked.

"Bates?" Mr. Crane repeated. "There's no one round here named Bates."

"My dear boy! Certainly there is a Mr. Bates, and a Mrs. Bates, too. They are very nice people, and they have a little boy."

"Don't know 'em!" Joey replied. "How do you know they're nice, Aunt Lavinia?"

"I know their little boy. He comes to see me, and he is a darling. So open and truthful, such good manners! He is always bringing me little presents, and he says his mother sent them—as if she would send nuts and apples, and dear, funny little boys."

"I know Johnny Bates has gathered himself!" And he is so simply dressed, too—his stockings are faded and darned, and his little coat—and they have everything! It isn't that they couldn't dress the child in any manner of gloriousness! And you know very well, Joey Crane, that when an American father and mother dress their only son like that, they must be—must be—really—the best sort!"

So she got no more information from Mr. Crane than from the child; but she told herself that if Mr. and Mrs. Bates could have managed to

keep so much to themselves, and to have such a darling boy, she was quite justified in her good opinion of them. They must be very nice people indeed!

Those last days in the old house accentuated her loneliness a hundredfold, and would have been unbearable had it not been for the boy. She was too anxious for his company, too glad of his warm little arms and frank kisses, loved the straight honesty of his eyes too well, and was, withal, too lonely, not to accept his friendship in the spirit in which it was offered, unquestioningly, joyfully, as a child accepts Santa Claus or the fairies or ice-cream. When the day came that the old house was empty, except for herself, and Johnny Bates found her seated on the piazza steps, waiting for her last hour with him, she became painfully conscious of what the child meant to her.

He had come through the hall from the back of the house, and she turned when she heard his step behind her, echoing strangely through the dismantled rooms. He stood in a doorway, as she had first seen him. Apparently he had understood the meaning of those empty rooms he had passed through; his face was flushed, and his hands were very deep in the pockets of his little trousers. He bent to one side, so that one hand, at least, might reach the utmost length downward to find comfort in the hidden depths.

(Continued on Page 16.)

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SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

THE DIVISION OF THE LAND.

Lesson 12. December 21.

Motto Text: "Seek ye first his kingdom and his righteousness, and all these things shall be added unto you."—Matt. 6:33.

Outline:
1. The Inheritance Possessed.
2. A Promise Remembered.
3. The Promise Fulfilled.

1. After the death of Achan for his treasonable disobedience, God gave Joshua the city of Ai, by a strategem of war. The city was utterly destroyed and the 12,000 inhabitants put to death. Joshua then built an altar on Mount Ebal to Jehovah the God of Israel and they offered on it burnt offerings and peace offerings. Moses' command (Deut. 27:4-26) was here carried out in that a solemn ceremony of consecration was held, and the people in two great companies recited responsively the blessings and the cursings given by Moses, and subscribed to them. Joshua's campaign of conquest was divided into three sections. The first was against the central portion of the land, and early in this occurs the trickery of the Gibeonites, to which we can only refer. (Josh. 9:13-27). The southern part of the country was the next point of attack, and a great battle was fought at Beth-Horon, five kings were captured and executed, and nearly all the cities in that region were destroyed. The strongest forces in the north led by Jabin, king of Hazor, were then encountered and utterly put to flight. Five years were consumed in these conflicts, and even then was not complete, but the children of Israel had taken possession of the larger portion of the country, and the time for division among the tribes had come. The Reubenites and the Gadites and the half-tribe of Manasseh had already received their inheritance, which they had chosen five years before on the eastern shore of Jordan as a fine place for the cattle which formed their chief possession. (Numbers 32 and Joshua 12:1-6). The Levites received no inheritance as a tribe, but were given cities to live in and pasture lands for their cattle. Jehovah had chosen this tribe to minister before him, and had made them dependent upon the offerings of the sanctuary. (Deut. 18:1-5; Joshua 13:14, 33.) There were, however, still nine and one-half tribes to be provided for, as the house of Joseph had been divided into two tribes, one for each of his children, Ephraim and Manasseh. The division among the tribes was made by lot, in a manner not stated. Perhaps the choice was made by the

use of two vessels, one containing the names of the tribes, the other the divisions of the land, and the lot drawn from each at the same time. Whatever the manner, the lot was a frequent resort in Bible times, and was directed of God. (Lu. 10:10; Numbers 26:55 and 33:54; and 34:13; Joshua 21:4, 6, 8; Judges 20:3; I Sam. 10:20).

2. Not many men can look back 45 years to a time of mature manhood and fewer still can gladly say, "I wholly followed Jehovah my God." Caleb, the son of Jephunneh, the Kenizite, comes now to his old companion, Joshua, and recalls to him the time when they went together from Kadesh-Barnea to spy out the land. Because of his faithfulness to God, Moses had promised him as an inheritance for him and his children forever the place on which his foot had trodden during that expedition, and now he claims his possession. The country about Hebron was the most mountainous and least fertile part of Canaan, and there lived the Anakim, the giants who had made Caleb one to be chosen 45 years ago for a difficult and dangerous task was still his, and still relying on Jehovah, he expects to vanquish his enemies. O, the power of a high and noble expectation! The expectation of great things from God lifts one up to attempt great things for Him. Caleb was a man of rational optimism, which counts all the difficulties and looks for success.

3. Joshua, rejoicing to see such faith in God and in himself, blessed him, expressing no doubt, his own appreciation of unusual merit, and invoking God's continued presence with him. Hebron became his inheritance, and if you will read Joshua 15:13-14 you will see how this indomitable, uncompromising, God-fearing, God-following old man conquered his blessing.

This lesson brings to a close our study of the Israelites' conquest of the Promised Land, and it is good to read at last, "And the land had rest from war."

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Spent in the country. The city child is subject to a number of disturbing conditions other than mere absence of creature comforts, which undermine the constitution by throwing too heavy a burden on the sense organs, through which exhaustion of the central nervous system follows; among these conditions are noises, a perpetual round of hurry, and unending sequences of incidents exhausting the attention, to which are superadded the physical discomforts of vitiated air and effluvia from human beings and waste organic products, besides offensive gases and infection-laden dust. To attain old age we have to relieve ourselves from worry, strains and anxieties, withdraw periodically from the whirl of effortful existence, modify our diet, omit the use of stimulants and narcotics, and spend reasonably long periods of time under pleasant conditions in practical retirement. Above all, amusement should be simplified and accepted rather than sought after. Only vegetable and semi-animal foods should be eaten.

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SOUTHWESTERN BIBLE CONFERENCE

We will again have a great Southwestern Bible Conference here January 18th to 25th, 1914. The conference last year was very satisfactory in program, attendance, and results. Visitors were present from Kentucky, Tennessee, Mississippi, Arkansas, Oklahoma, Texas, Louisiana and Michigan. So successful was it in every way that it is now proposed to make this conference a permanent annual mid-winter institution.

It is conducted for the benefit of preachers, laymen, women, Sunday School workers, mission workers, and in fact, all Christians who desire to increase their knowledge of the Bible and their efficiency in service.

Some of our very best men have been engaged for the program this year, and in addition the Home Board evangelistic force will be here in a campaign.

The plan will be to have four general lectures daily with one or two hours of class work for classes in Theology, Sunday School Training, Personal Work, and Mission Study, and evangelistic services in six churches at night.

The music will be in charge of Mr. C. McKay Smock, who is director of music in our First Baptist church, assisted by Mr. and Mrs. J. Fred Scholfield, and the Home Board male quartet.

Entertainment is again offered to all visitors on the Harvard plan—bed and breakfast free.

Inquiries already are coming in and all indications point to the largest possible attendance, being a large increase over the attendance of last year.

Full program and assignment for entertainment will be made upon application, and it is respectfully urged that all visitors communicate their intention of being present as soon as possible, in order that arrangements for the accommodation of all may be effected.

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SOUTHERN BAPTIST EDUCATIONAL ASSOCIATION.

The Southern Baptist Educational Association will meet January 23-24, 1914, in Nashville, Tennessee, at Hotel Tulane.

General theme for discussion: "Our Schools, Their Interior Life." The entire program will be published a little later and copies will also be mailed to the presidents of our Baptist Schools.

Those who attended the meeting last January need no urging; those who did not only need to come this year to be thoroughly enthusiastic.

Vital questions are discussed informally and while certain leaders are chosen, all have opportunity to

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ask questions on or discuss any subject on the program.

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parasite of the human body is a blood-sucker and does much injury to the intestinal lining, where in adult life it makes his abode for six to 10 years unless dislodged by therapy. During the three months of the disease. Of this number, 47 persons were reported by physicians and 29,224 persons were treated in free dispensaries conducted by the health departments of the state and county in Alabama, Arkansas, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas and Virginia. In these 11 states there are 1,041 counties, of which 417 have made appropriations to aid in defraying the expenses for the free examination and treatment. The work is very popular, and it is usual for a fifth to a third of the entire population of a county to be examined to ascertain if infection exists.

In Lee County, Virginia, 9,013 persons were recently examined and in several counties over 8,000 persons have been examined.

In every county where this work is conducted infection and sanitary surveys are made on a uniform basis, so that the health authorities may know just what problems confront them. By making comparisons with future surveys the progress being made can be ascertained. Approximately \$15,000 has been spent during the past three months by the local agencies for the extension of this work.

The Rockefeller Sanitary Commission, with headquarters at Washington, is lending liberal support to the work.

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In addition to getting the infected people treated; the sanitary and infection surveys made; conducting extensive county campaigns through the use of lectures, the printed page, and the free dispensary demonstration work; enlisting the press, etc., much progress is being made in getting sanitary closets installed as a means to stopping soil pollution and ultimately controlling the channel through which hookworm disease and typhoid fever spread.

A NEW MEAT SAVER. A new, novel way of salting for insuring hams and shoulders against spoiling as a result of a warm spell setting in after hog killing, is in use by T. J. Turley, Owensboro, Ky. Mr. Turley has gotten up an instrument somewhat after the order of the Doctor's hypodermic syringe with a long hollow needle. With a slight pull that draws the Salter full of brine and by means of the hollow needle shoves the salt brine right to the bone at the start where meat begins to spoil before the old way of salting can reach the bone.

He has used the instrument for six years without the loss of a single joint. So have many other farmers in his section. By making them in large quantities he has been able to get the price down from \$15 to \$5 and will send the Salter by parcel post prepaid with one extra needle on receipt of the price.

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You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.

WHEN IT'S CHRISTMAS.

(Continued from Page 13.)

He looked at Lavinia, and Lavinia looked back; emotion stirred them both, the lonely woman and the child, until Lavinia's eyes filled with tears, and kneeling on the step, she opened her arms to him.

"O Johnny Bates! Johnny Bates!" she cried, over the head that was buried against her neck, while the warm arms were nearly strangling her. "How I wish you were my very own!"

Johnny Bates drew back, and his gray eyes, that were such wells of truth, looked into hers.

"You couldn't take me, could you?" he asked. He spoke in a tone that Lavinia had never heard before in the brave little voice.

She loved him for it. "What would your mother say if I did?" she asked, smiling.

She saw the boy's face grow white; he threw himself passionately against her breast, sobbing.

She was back again in a month, looking for him. She had gone bravely enough to New York, meaning to sail in time to spend Christmas in London. She had refused Mrs. Crane's urgent invitation to spend Thanksgiving with herself and Joey, because she could not bear to remain in the village after her own house was gone. She had not supposed that Thanksgiving would be unlike any other day, but it was. Every memory of her youth arose to dance in impish glee, derisively, about her. Every drop of New England blood in her veins warmed unwontedly in honor of the feast—and for there was no feast.

(Continued in Next Issue)

STOPPED THOSE PAINS.

Copper Hill, Va.—Mrs. Ida Conner, of this place, says, "For years I had a pain in my right side, and I was very sick with womanly troubles. I tried different doctors but could get no relief. I had given up all hope of ever getting well. I took Cardui and it relieved the pain in my side, and now I feel like a new person. It is a wonderful medicine." Many women are completely worn-out and discouraged on account of some womanly trouble. Are you? Take Cardui, the woman's tonic. Its record shows that it will help you. Why wait? Try it today. Ask your druggist about it.

A DONATION PARTY.

One of the most unique and interesting entertainments ever held in Houston occurred at the Baptist church, Wednesday night, November 26. The occasion was a "Donation Thanksgiving Party" for the orphans. Everybody who came brought some little remembrance for the orphans, which was received by a committee in the vestibule of the church.

It was a touching thing to see both "wee tots" and gray-haired parents piling up together their paper sacks containing some little gift to make happy the hearts of our orphan

children. The donations amounted to about \$50.

Then followed a choice program rendered by 40 or 50 of our Sunbeam children conducted by Mrs. O. C. Ehrlick. I make no apology for saying that we have one of the best Sunbeam Bands and Sunbeam leaders—Mrs. O. C. Ehrlick, and Miss Zibba Gladney, to be found in the State.

If you don't believe it, come and see.
GEO. W. RILEY, Pastor.
Houston, Miss.

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22 And the prophet came to the King of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest; for at the return of the year the king of

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Specimen of Type Holman Home Bible

AND it came to pass, that when Isaac was old, and his eyes were dim, so that

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17 ¶ From that time Jēsus began to preach, and to say, "Repent: for the kingdom of heaven is at

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